# LITURGICAL TIME BOMBS

# IN VATICAN II

## MICHAEL DAVIES

### THE DESTRUCTION OF CATHOLIC FAITH THROUGH CHANGES IN CATHOLIC WORSHIP

# LITURGICAL TIME BOMBS IN VATICAN II

In this book Michael Davies shows how Fr. Annibale Bugnini—before being removed from his position by Pope Paul VI under suspicion of being a Freemason—was able to "reform" the Catholic Mass into the constantly evolving liturgy from which the Church has been suffering since 1969. Quoting Bishops and Cardinals, as well as liberal "experts" and Protestant observers, the author goes into the ambiguities or "time bombs" which were built into the Second Vatican Council's document on the liturgy by a few revolutionaries in order to be exploited later—and which have been detonating ever since in liturgical abuses, both unauthorized and authorized. Michael Davies concludes with statistics showing that the liturgical reforms have borne bitter fruit in a massive loss of Catholic faith and practice in the Western World. He urges a return to the Traditional Latin Mass, which has always produced great fruit in vocations, large Catholic families and saints.

Archbishop Bugnini
Chief architect of the
New Mass

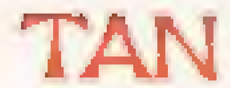
**"I am convinced that the crisis in the Church that we are experiencing is to a large extent due to the disintegration of the liturgy."**

**—*Joseph Cardinal Ratzinger, 1997. (See page 37)***

**"It would be false to identify this liturgical renewal with the reform of rites decided on by Vatican II. This reform goes back much further and goes forward far beyond the conciliar prescriptions. The liturgy is a permanent workshop."**

**—*Father Joseph Gelineau, 1977. (See page 46)***





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# LITURGICAL TIME BOMBS IN VATICAN II

## The Destruction of Catholic Faith Through Changes in Catholic Worship

Archbishop Annibale Bugnini, chief architect of
the New Rite of Mass which was
composed after Vatican Council II (1962-1965) and
imposed upon the Church in 1969.

In 1975 Pope Paul VI took action to remove Archbishop Bugnini from his powerful position as Secretary of the Congregation for Divine Worship: the Holy Father dissolved the Congregation and assigned the Archbishop to Iran. (See p. 16.) *Evidence shows* that the Pope did this because he believed Archbishop Bugnini to be a Freemason. (See pp. 16-18.) Archbishop Bugnini died in Teheran in 1982.

Archbishop Bugnini described the liturgical reform as "a major conquest of the Catholic Church." (See pp. 58-59.) The New Rite of Mass (*Novus Ordo Missae*) which was the centerpiece of that reform continues to be celebrated in almost every Catholic church (of the Roman Rite) in the entire world.

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## The Destruction of Catholic Faith Through Changes in Catholic Worship

Michael Davies

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Cover illustration: Nuns holding urns of incense at the altar during the consecration of the new Cathedral of Our Lady of the Angels in Los Angeles, California by Cardinal Mahony on September 2, 2002. *Los Angeles Times* photo by Beatrice De Gea. Photo used by arrangement with Tribune Media Services International.

The cover photo illustrates the disintegration of the Catholic liturgy which has taken place as a result of the liturgical reforms—both unauthorized and authorized—that were inaugurated as the result of the Second Vatican Council (held from 1962-1965). Shown here is a clear violation of the immemorial Catholic traditions of liturgical rites being performed by a male clergy and male acolytes, in an enclosed sanctuary before an altar of traditional specifications, facing east, according to ancient Latin rituals—which do not include dancing or other invented ceremonies.

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2003

This book is dedicated to the memory of
Walter L. Matt,
1915-2002,
who, more than any other individual,
during the disastrous decades for the Church
which followed the Second Vatican Council,
inspired and led Catholics in the United States,
through the pages of *The Remnant*,
to remain faithful to the traditions received
from the Fathers of old, and above all,
to the Traditional Latin Mass,
spoken of by Fr. Frederick Faber as
"the most beautiful thing this side of Heaven."

"I am convinced that the crisis in the Church that we are experiencing is to a large extent due to the disintegration of the liturgy." — *Joseph Cardinal Ratzinger* *(See page 37).*

"Subsequent changes were more radical than those intended by Pope John and the bishops who passed the decree on the liturgy. His sermon at the end of the first session shows that Pope John did not suspect what was being planned by the liturgical experts."

— *John Cardinal Heenan* *(See page 25).*

"These 'time bombs' were ambiguous passages inserted in the official documents by the liberal *periti* or experts—passages which would be interpreted in an untraditional, progressivist sense after the Council closed."

— *Michael Davies* *(See page 23).*

"It would be false to identify this liturgical renewal with the reform of rites decided on by Vatican II. This reform goes back much further and goes forward far beyond the conciliar prescriptions. The liturgy is a permanent workshop." — *Father Joseph Gelineau* *(See page 46).*

"One statement we can make with certainty is that the new *Ordo* of the Mass that has now emerged would not have been endorsed by the majority of the Council Fathers."

— *Msgr. Klaus Gamber* *(See page 19).*

"The traditional Roman rite, more than one thousand years old, has been destroyed." — *Msgr. Klaus Gamber* *(See page 69).*

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# LITURGICAL **TIME BOMBS** IN VATICAN II

## The Destruction of Catholic Faith Through Changes in Catholic Worship

# LITURGICAL TIME BOMBS IN VATICAN II

## Plans for a Liturgical Revolution?

[illegible]

[illegible] point. He did indeed.

[illegible] years.[illegible]

## The Liturgical Movement

[illegible]

[illegible] Franciscan Herald Press, 1970, p. 2.

[illegible] 1976, p. 17.

5 Bonneterre, p. 10

6 Bonneterre, p. 17

[illegible] was driven underground by St. Pius X. [illegible] Bonneterre claims [illegible] Modernist theologians who [illegible] propagate their theories [illegible] Movement [illegible] Trojan Horse for [illegible] from the 19[illegible] onward [illegible] clear that the [illegible] Movement has been diverted from its [illegible] admirable aims. He writes:

> [illegible] for all the revolutionaries [illegible] in the [illegible] of such a large [illegible] [illegible] what [illegible] Modernism.[illegible]

The early [illegible] of the movement were, writes Father Bonneterre, [illegible] overtaken by [illegible] the new [illegible] the [illegible] progressive [illegible] a new [illegible] he [illegible] the Bolsheviks [illegible] power [illegible] values.

> After [illegible] Second World War the movement [illegible] the [illegible] new [illegible] Reform [illegible] Pius XII [illegible] reforms [illegible] of Pius XII [illegible] the [illegible]

[illegible] Modern[illegible]

8. Bonneterre, p. [illegible]

[illegible] the [illegible] Pope Paul VI, Cardinal [illegible] and Fr. Bugnini, [illegible] very [illegible] members of the [illegible] Liturgical Movement [illegible] the [illegible] of the Consilium which [illegible] to the promulgation of the New Mass.[9]

The most influential of the young [illegible] part of the [illegible] liturgical [illegible] was Father Annibale Bugnini. Father Bonneterre recounts a visit by this [illegible] liturgist to a liturgical convention which was held at Thieux near Chartres in the late 1940s [illegible] superiors and [illegible] were present, making clear the extent of the influence of the liturgical [illegible] in the Church [illegible] France. He quotes a Father Duployé as stating:

> Some days before the [illegible] of Thieux, [illegible] a [illegible] Bugnini [illegible] asked [illegible] obtain an invitation for him. The Father [illegible] very [illegible] without saying a word for four days. During our return journey to Paris, as the train was passing [illegible] the Swiss Lake at Versailles, he said to me: "I admire what you are doing, but the greatest service I can render you is never to say a word in Rome about all that I have just heard."[10]

Father Bonneterre comments: "This revealing text shows [illegible] the first appearances of the [illegible] of the Mass, a [illegible] more clever than his [illegible], he won [illegible] liturgy before [illegible] on the official scene."[11]

## The Rise and Fall and Rise and Fall of Annibale Bugnini

Before discussing the [illegible] in the [illegible],

9. Bonneterre, p. 94.
10. Bonneterre, p. 52.
11. *Ibid.*

[illegible] Sacred [illegible] Fathers.

[illegible] scholarly and popular level.

[illegible] was appointed Secretary [illegible] Pope Pius [illegible] Sacred [illegible] preparatory [illegible]

[illegible] 70, February 1972, pp. 33-34.

[illegible] Commission.[illegible]

According to Father P. M. [illegible] French [illegible] who was [illegible]

> [illegible]

[illegible]

[illegible]

4. *Notitiae* No. 70, February 1972, pp. 33-34.

5. [illegible] 1964, p. 20.

6. Flannery, p. 23.

[illegible] He arranged for immediate approaches to be made to Pope John, who agreed to intervene. He called for Cardinal Amleto Cicognani, his Secretary of State and the younger brother of the President of the Preparatory Commission, and told him to visit his brother and [illegible] the schema had been signed. The Cardinal complied:

> [illegible] of the Liturgical Preparatory Commission stated that the old Cardinal was almost in tears as he waved the document in the air and said [illegible] but I don't know [illegible]. Then he laid the document [illegible] picked up a pen and signed it. [illegible] died.[3]

## The First Fall

The Bugnini schema had been saved, and [illegible] time. Then [illegible] the approval of Pope John XXIII, Father Bugnini was dismissed from his chair at the [illegible] University and from the secretaryship of the [illegible] Commission which was to oversee the schema during the conciliar debates. The reasons which prompted Pope John to take this step have not been divulged, but they must have been of a most serious nature [illegible] to act in so public and [illegible] against a priest who had [illegible] *The Reform of the Liturgy*, which to a large extent is [illegible] and a [illegible] of his [illegible], Bugnini [illegible] for his downfall. He writes of himself in the third person:

> [illegible] of the preparatory [illegible], Father Bugnini [illegible] the corresponding conciliar commission. [illegible] Father Bugnini's first exile. At the same time [illegible] Father Bugnini [illegible]

[3] [illegible] *The Rhine Flows into the Tiber: A History of Vatican II* (1967; rpt. Rockford, IL: TAN, 1985) [illegible]

[illegible] Fathers the fruits of the most [illegible] of [illegible] preparation for a [illegible] in the history of the [illegible].[20] The number was [illegible] reduced to twenty [illegible] seven were selected for discussion at the first session of the Council.[21] The [illegible] was the fifth of these [illegible] was presumed by most bishops that [illegible] would be [illegible] in their [illegible] sequence.[22] But the other *schemata* were so [illegible] that the Fathers could not accept them [illegible] as a basis for discussion. As [illegible] Father [illegible] (OP) [illegible] professor of [illegible] at the Catholic University of Nijmegen: "*The schemata* were prepared without [illegible] the [illegible] was a [illegible] the most [illegible] of work."[23] It was [illegible] at the [illegible] general [illegible] of the Council on October 16 [illegible] first item on the [illegible] by the [illegible]. Nothing [illegible] was [illegible] that the [illegible] preparatory *schemata* would [illegible] passed [illegible] Wiltgen [illegible]

[illegible] noted that the [illegible] [illegible] for [illegible] that [illegible] the [illegible] by Pope John [illegible] the preparatory [illegible] As a result [illegible] had [illegible] what [illegible] acceptable [illegible].[24]

And of the other *schemata* the progressive Council [illegible] Archbishop Marcel Lefebvre writes:

[illegible]

[illegible]

[illegible] pret and implement it.

29. [illegible]

30. [illegible]

## The Second Rise

[illegible] never know.

[illegible]

> [illegible]

48 *Notitiae*, No. 70, February 1972, p. 34

## The Imposition of the New Rite of Mass

*Missa Normativa*, but the far from satisfied majority was greeted with the arrogance which was to become the most evident characteristic of the liturgical commission to which the Council Fathers had been naive enough to entrust the implementation of the Constitution on the Sacred Liturgy. The *Missa Normativa* was then imposed on Catholics of the Roman Rite by Pope Paul VI in 1969 with a few changes as the *Novus Ordo Missae*, the New Order of Mass.

In 1974 Archbishop Bugnini explained that his reform was divided into four stages: firstly the transition from Latin to the vernacular; secondly the reform of the liturgical books; thirdly the translation of the liturgical books; and fourthly the adaptation or "incarnation" of the Roman form into the usages and mentality of each individual Church.[37] This process, which would mean the disappearance of any remaining vestiges of the Roman rite, had already begun, he claimed, and would be pursued with ever increasing care and preparation.[38]

## The Second Fall

At the very moment when his power had reached its zenith, Archbishop Bugnini was in effect dismissed. This was his second fall, to the dismay of Liberal Catholics throughout the world. What happened was that the Archbishop's entire Congregation was dissolved and merged with the Congregation for the Sacraments under the terms of Pope Paul's Apostolic Constitution *Constans Nobis*, published in *L'Osservatore Romano* (English edition) of 31 July 1975. The new congregation was entitled the Sacred Congregation for the Sacraments and Divine Worship. The name Bugnini did not appear in the list of appointments. Liberals throughout the world were dismayed. *The Tablet* in England had an extremely Liberal standpoint [illegible]

37. *Notitiae*, No. 92, April 1974, p. 126.
38. *Ibid.*

United States, the *National Catholic Reporter* [illegible] the giant report by Desmond O'Grady:

> Archbishop Annibale Bugnini [illegible]
> [illegible]
> other liturgical reform.[37]

*L'Osservatore Romano* carried the following [illegible] January 15, 1976 [illegible] The Holy Father has appointed Apostolic [illegible] His Excellency the Most Reverend Annibale Bugnini [illegible] Archbishop of Diocletiana [illegible] bishop had been banished.

In his book *The Devastated Vineyard* [illegible] Dietrich von Hildebrand [illegible] *The Screwtape Letters* had been entrusted with the [illegible] he could not have done it better.[38] [illegible]

37 *The Tablet*, August 30, 1975, p. 828.

38 [illegible] Herald Press, 1973), p. 71.

But the thoroughness of the destruction caused many to wonder whether it might be more than the result of human [illegible]. It came as no great surprise when in April of 1976, [illegible] publicly accused Archbishop Bugnini of being a Freemason.[8] In October 1976 [illegible] *Notitiae* published a report stating that Archbishop Bugnini denied ever having had any Masonic affiliation.

I have made my own investigation into the affair and can vouch for the authenticity of the following facts. A Roman priest of the very highest reputation came into possession of evidence which he considered proved Archbishop Bugnini to be a Freemason. He had this information placed into the hands of Pope Paul VI with the warning that if action were not taken at once he would be bound in conscience to make the matter public. Archbishop Bugnini was then removed by means of the dissolution of his entire Congregation. I have verified these facts directly with the priest concerned and the full facts can be found in Chapter XXIV of my book *Pope Paul's New Mass*.

As a point of information it must be stated [illegible] that [illegible] can prove Archbishop Bugnini to have been a Mason, but [illegible] Pope Paul VI [illegible] because he had been convinced that the Archbishop was a Mason. [illegible] in the January 1980 *Homiletic and Pastoral Review* [illegible] Archbishop Bugnini [illegible] in late May 1980 [illegible]. He denied that any of the persons [illegible] I had been accused of Masonic [illegible] ever had anything to do with Freemasonry [illegible] and I continued:

> Accuser Michael Davies would be enough [illegible] that he [illegible] and his [illegible]. I repeat what I wrote in 1976: I do not ever [illegible].

8. [illegible] 1976, p. 650.

[illegible]

[illegible] *The Reform of the Liturgy* [illegible] Divine Worship [illegible]

> [illegible]

[illegible]

41. Bugnini, p. 94.

[illegible]

## An Unsuspected Blueprint for Revolution

[illegible]

[illegible] July August 1971 [illegible]

[illegible]

[illegible] p. 81

Why then did these bishops endorse the Constitution on the Sacred Liturgy? Professor [illegible] has been [illegible] as [illegible] that the CSL appeared to be the crowning achievement of the work of liturgical renewal which had been in progress for a hundred years. Why could it have appeared to be the case when in fact the CSL was a time bomb [illegible]? The [illegible] bishops who cast their "Yes" votes for the Constitution on December 7, 1962 would [illegible] have been reassured by statements in the Constitution which gave the impression that there was no possibility of any radical liturgical reform. Article 4 of the CSL certainly gives the impression that there is no danger [illegible] any drastic change in any of the existing rites of Mass, among which the Roman Rite was clearly paramount: "This sacred Council declares that Holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them *in the future* and to foster them in every way." But these reassuring words are [illegible] by the [illegible] of the Council that, where necessary, the rites be revised carefully and thoroughly in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times. No explanation is given as to how it is possible both to preserve and foster these rites and to revise them [illegible]. Nor [illegible] how such a revision could be reconciled with the [illegible] tradition when it had been the sound and [illegible] of the Roman Rite never to undertake any [illegible] revision of its rites, a tradition of well over 1,000 years standing which had been breached only during the Protestant Reformation when every heretical sect devised new rites to correspond with its heretical teachings.

Article 23 of the CSL requires that in order to maintain "sound tradition," a careful investigation is to be made before revising any part of the liturgy. "This investigation should be theological, historical, and pastoral." If this were not reassuring enough, Article 23 also insists: [illegible]

"There must be no innovations unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms should in some way grow organically from forms already existing."

[illegible] which have been made in the Mass [illegible] the *Judica me* and ending with the [illegible] of the [illegible] Church [illegible] the good of the Church [illegible] required [illegible] the Church [illegible] been enhanced because [illegible] the *Instruction* [illegible] the good of the Church [illegible] certainly [illegible] [illegible] whether the [illegible]

[illegible]

[illegible] with the [illegible] [illegible] [illegible] Almighty [illegible]

[illegible]

[illegible] Paul VI.[illegible]

It [illegible] any religion.

[illegible] Mass.

[illegible]

[illegible] p. 229; Bugnini, p. 152; Note 30.

[illegible] of 2nd class. (Wolgemuth, p. 257.)

## The Council of the *Periti*

[illegible]

[illegible] ... nal Heenan wrote:

62 Davies, *Pope John's Council*, Chapter 5.
63 *The Tablet*, November 27, 1965, p. 1318.
64 *Catholic Standard*, Dublin, October 12, 1973.
65 *The Tablet*, May 18, 1968.
66 Lefebvre, pp. 109-110.

The Constitution itself became a dead letter almost from [illegible] was passed with such [illegible] [illegible]

[illegible]

(4) Lefebvre, p. 8

[illegible]

(5) Ibid., p. 16

[illegible] of the Council. The speeches had to [illegible] Father Murray.[illegible]

[illegible] December [illegible] when the [illegible] were [illegible]

> [illegible]

He did not!

## Detonating the Time Bombs

[illegible] pp. 58-9, below. [illegible] Mass [illegible] acceptable to Protestants [illegible] necessary.

[illegible] the Roman [illegible] process of [illegible] development [illegible]

[illegible] *Ibid.* pp. 124-125.

[illegible]

*The Reform of the Roman Liturgy* by Msgr. Klaus Gamber Cardinal Ratzinger wrote

[illegible]

[illegible]

wrote

[illegible]

[illegible]

[illegible]

Father Pass 66-68 [illegible]

[illegible]

through which they entered.

[illegible]

today.[illegible]

[illegible]

[illegible] worth pointing out that the "[illegible]" [illegible] of modern times [illegible]

[illegible]

[illegible]

[illegible] provinces?[illegible]

[illegible]

## Omission of the Term "Transubstantiation"

[illegible] (Article 7)

[illegible]

[illegible] Karrer p. 13[illegible]

[illegible] than God Incarnate Himself.

[illegible]

an article [illegible] the faith and also [illegible] word consecrated by the Church to safeguard the profession of [illegible] against heresy and because of [illegible] [illegible].[74]

When discussing the particular [illegible] possible not to [illegible] described as the [illegible] correspondence between what Pope Pius VI wrote in 1794 and what Pope Paul VI wrote in his encyclical *Mysterium Fidei* in 1965. This encyclical aroused [illegible] Protestants and [illegible] Vatican II.

A Protestant Observer [illegible] Dr. [illegible] McAfee [illegible] complained:

> [illegible] Sacred Liturgy.[75]

The encyclical *Mysterium Fidei* [illegible] another [illegible] Dr. J. Moorman [illegible] Pope Paul [illegible] [illegible].[76] [illegible]

74 *Ibid.*

[illegible] p. 157

75 *Herder Correspondence* 1965 p. 359

[illegible]

[illegible]

[illegible]

[illegible] transubstantiation.*

[illegible] predecessor when he writes

[illegible]

[illegible] logical schools.

[illegible] flows." Art. 10.

## Active Participation

[illegible]

an the consideration must be [illegible]. The rite [illegible] participation [illegible] symbolize.

No [illegible] approved by the Church [illegible] the striking of the [illegible] of the [illegible] of the Gospel [illegible] parts of the Mass [illegible] and appropriate responses [illegible] participation [illegible] Pope Pius XI [illegible] *Mediator Dei* [illegible] the right to [illegible] Mass [illegible] which he finds most helpful.

> [illegible]

As [illegible] at great length [illegible] the [illegible] different [illegible]

[illegible] should offer themselves together with the Divine [illegible] through the great High Priest himself. This is 'participation' on the highest level in the Mass.

There is a clear change of emphasis between *Mediator Dei* [illegible] and the CSL [illegible] which states that "In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit" (Art. 14). As is the case in this quotation [illegible] has been translated [illegible] by the word "active" which is interpreted in [illegible] sense. The [illegible] Article 14 [illegible] participation [illegible] "the restoration and promotion of the sacred liturgy" [illegible] the congregation rather than [illegible] Since the [illegible] is the coming together of the community which [illegible] together [illegible] we [illegible] of God with the [illegible] Cardinal Ratzinger remarks [illegible]:

> [illegible]

[illegible]

[illegible] Joseph Ratzinger, [illegible] pp. 148–49

[illegible]

[illegible] for their own destruction.

[illegible]

[illegible] *The Tablet*, March 14, 1964, p. [illegible]

[illegible] by the council.

[illegible]

[illegible]

## Putting the Liturgy Down to Our Level

[illegible]

[illegible] *The Wanderer*, November 2, 197[illegible]

[illegible] those invested with the power to implement an [illegible] [illegible] reforms which the Council authorized but [illegible] spell out in detail. Thus although the Council says [illegible] other things being equal, Gregorian chant [illegible] given pride of place in liturgical services [illegible] Art. [illegible] the "experts" [illegible] [illegible] other things being equal [illegible] use of Gregorian [illegible] the active participation of the people [illegible] people [illegible] "experts" [illegible] [illegible] and most [illegible] to promote the active participation [illegible] [illegible] [illegible] "Folk Mass" [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the contrary [illegible] [illegible] self-styled "experts" [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the same [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] present [illegible] [illegible] [illegible] as follows:

> [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

Professor von Hildebrand issued the warning against [illegible] severe terms:

[illegible] again this irreverence.[78]

77 *Triumph* magazine, October 1966.
[illegible] Herald Press, 1968) p. 135.

## A Permanently Evolving Liturgy

[illegible]

[illegible] these were rectified [illegible] the power to [illegible] No [illegible] is given of which [illegible] [illegible] [illegible] much less [illegible] [illegible] have been [illegible]

[illegible] of course to the [illegible] but specific reference is made to the Mass [illegible]

> [illegible] earlier men of the holy Fathers.

[illegible] read my book [illegible] [illegible] Thomas [illegible] There is a very close [illegible] the Mass [illegible]

[illegible] 1974, p. 349

[illegible] by St. Pius V (1566-1572).

[illegible]

[illegible] been so remarked.

> [illegible]

[illegible] *The Tablet*, May 18, 1968.

[illegible] Institute of Trier, stated:

> [illegible] of rest.[43]

[illegible] remarked:

> [illegible]

43. *Concilium*, February 1971, p. 64.

[illegible] The [illegible] that the [illegible] [illegible] Church.[illegible]

[illegible] Gerasimos informs us that

[illegible]

[illegible] gration of the liturgy.

[illegible] which drafted the [illegible] which was [illegible]

44 [illegible] p. [illegible]
45 Bugnini p. [illegible]
4[illegible] [illegible] pp. 9-10

[illegible]

## Instruction Overshadows Worship

[illegible]

[illegible] tion that the CSL.

[illegible]

> [illegible] lady orientated.[47]

[illegible]

[illegible] elaborating.

[illegible]

[illegible]

[illegible] the Western world. [illegible] Mass [illegible] by Pope John Paul II [illegible] 1988.

[illegible]

[illegible] Mass [illegible] the Mass of 1962 [illegible] Tridentine Mass [illegible] Sunday [illegible] 1984 [illegible] Quattuor abhinc annos [illegible] 1962 Missal [illegible] Mass [illegible].

[illegible]

# Protestantism and the Mass

The Traditional Mass [illegible]

[illegible]

[illegible] the Eucharist in a Catholic Church

[illegible]

[illegible]

[illegible] vernacular

[illegible] entire service audible

[illegible] three readings

[illegible]

[illegible] standing

[illegible]

[illegible] Mantram, p. 15

## A Ban on Kneeling for Holy Communion

[illegible]

[illegible] defer to the Church.

I have rarely seen so many [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] by Father Regis Scanlon [illegible] September [illegible] [illegible]

"There is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Lord [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] St. Francis of Assisi [illegible] [illegible] all superiors of the [illegible] [illegible] [illegible] [illegible] the altar [illegible] the

[illegible] and God, living and true."

## Another Highly Destructive Time Bomb— "Legitimate Variations and Adaptations"

[illegible]

[illegible] Cranmer in his reform.[illegible]

[illegible]

[illegible] *Through the Looking Glass*, Chapter VI.

[illegible] Books, 1986 edition), Appendix I [illegible]

[illegible]

## Liturgical Abuses Out of Control

[illegible]

[illegible] end to the

[illegible] standing of pastoral needs.[94]

[illegible]

94. Notitiae Nos 9-10 Sept-Oct 1965, p 257 ff
95. Cf Cranmer's Godly Order, Chapter XI

[illegible]

## Legalize the Abuses!

[illegible] phine had been restored!

[illegible]

[illegible] and spread [illegible] their parishes.

[illegible] Monsignor Gamber

[illegible] many centuries.

[illegible]

[illegible]

[illegible]

97 *Notitiae* No 92 April 1974, p 126
98 *Concilium* February 1971 p 40

[illegible]

## The Abolition of Latin

[illegible]

> [illegible]

[illegible] Article 36 states:

> [illegible]

## Results of the Liturgical Reforms

30 *The Tidings*, July 9, 1971

[illegible] mainly of women and children.[21]

The Cardinal proved to be a true prophet. In 1976 [illegible]

[illegible]

[illegible]

Appendix II

[illegible]

21. [illegible] by the Cardinal.
22. *The Tablet*, February 21, 1976.

[illegible] But [illegible]
The [illegible] three years [illegible]
which [illegible].

[illegible] new medium finds.[illegible]

The [illegible] permission [illegible] modern languages. [illegible]

[illegible] New York, Doubleday, 1952, p. 138.
[illegible]

## A Pastoral Disaster

[illegible] of ecumenism which has not brought true religious unity as much as one step nearer. All these changes have but one justification," remarked Archbishop [illegible] "[illegible] ecumenism that will [illegible] a single Protestant to the Faith, but will cause countless Catholics to lose [illegible] and will instil into countless [illegible] who will no longer know what [illegible] as false." The complete accuracy of Archbishop [illegible] assessment [illegible] Monsignor [illegible] His remarks appeared in [illegible] on May 10, [illegible] Since then [illegible] he described has worsened year after year, after year

The [illegible]

[illegible]

liturgical reform

## Mass and Sacraments Reformed by a Freemason?

[illegible]

98. *l'Osservatore Romano*, July 20, 1975

It also needs to be stressed that the liturgical reform was not concerned solely with the Mass but extended to all the Sacraments, not hesitating to interfere in some instances with their very matter and form. The whole [illegible] and drastic nature of the reform constitutes a breach with Tradition unprecedented in the history of the Church, and the fact that the [illegible] and animator who directed it was removed from his post [illegible] Freemason must rightly give very [illegible] to consider [illegible] this book is not concerned primarily with the Mass but the changes made in some of the other Sacraments [illegible] except in the case of [illegible]. The [illegible] Rite of [illegible] of Ordination [illegible] those made in the Mass. [illegible] and person [illegible] the very [illegible] the new Order of Baptism [illegible] which has [illegible] appears [illegible]. This [illegible] demonstration [illegible] fact [illegible] should not be [illegible] from [illegible] particularly when they involve [illegible] the sign [illegible] by the new Order of [illegible] and [illegible] the proper [illegible] which [illegible].

[illegible] Archbishop [illegible] Mass [illegible] [illegible] four stages [illegible] [illegible]

[illegible] Books, 198[illegible]

[illegible]

now beginning and will be pursued with ever increasing care and preparation." Archbishop Bugnini made this statement in 1974, and in some countries [illegible] the fourth stage was already well advanced when he was removed from his post in 1975. Only time will reveal whether it has been possible to [illegible] the process of [illegible] and the extent to which [illegible] reversed [illegible] in the Vatican.

## The Roman Rite Has Been Destroyed

Father Louis Bouyer, disgusted by the [illegible] which, as a leading member of the Liturgical Movement, he had helped [illegible] implementation of the [illegible] and [illegible] had the integrity to state:

> We must speak plainly: there is practically no liturgy worthy of the name today in the Catholic Church.[12]

Mgr. Gamber sums up the true effect of the post-conciliar reform in one devastating sentence:

> At this critical juncture, the traditional Roman rite, more than one thousand years old, has been destroyed.[13]

Is this an exaggeration? Not at all. The clearest confirmation comes from the opposite end of the liturgical spectrum to that of Monsignor Gamber, [illegible] who remarks with commendable honesty, and with no sign of regret:

> Let those who like myself have known and sung a Latin-Gregorian High Mass remember it if they can. Let them compare it with the Mass that we now have. Not only the words, the melodies, and some of the gestures are different.

11. *Notitiae*, No. 92, April 1974, p. 126.
12. Bouyer, p. 99.
13. Gamber, p. 99.

[illegible] Mass. [illegible]

[illegible] the effect that "The [illegible] Archbishop [illegible] the public prayer of the [illegible] Mass [illegible]

[illegible] new Mass"[16]

[illegible] by Professor James Hitchcock

[illegible], pp. 9-10
115. [illegible], p. [illegible]
116. [illegible], p. 102

[illegible]

## Loss of Faith

[illegible]

[illegible] to preach them down."[illegible]

[illegible]

[illegible]

[illegible] in the [illegible] Presence in the United States [illegible] [illegible] been extinguished. Th[illegible] [illegible] some of the [illegible] unauthorized or mandated [illegible] since the Second Vatican Council [illegible] the Eucharist and Prayer [illegible] of the [illegible] of that prayer [illegible] community by the [illegible] hand and the exchange of [illegible] before communion. The [illegible] the general crisis of the Church in the USA [illegible] crisis [illegible] serious and [illegible] The survey on which [illegible] that most American Catholics today [illegible] and wine at Mass as [illegible] of Christ rather than the [illegible] Body and Blood of Christ. Only [illegible] Mass [illegible] of Christ. Among [illegible] 18[illegible] considered [illegible]

[illegible] English [illegible] English-speaking world [illegible] Mass [illegible] the Vatican Disaster

[illegible]

## The Mass That Will Not Die

[illegible] side of Heaven." He continues:

> [illegible][20]

[illegible] concur with Msgr Gamber:

> [illegible][21]

20. [illegible] 2008, p. 45.
21. Gamber p. 114

# Appendix I

## The Participation of Protestant Observers In the Compilation of The New Catholic Liturgical Rites

[illegible]

[illegible]

[illegible]

> [illegible]

[illegible] February [illegible] the Director [illegible] the Vatican Press Office gave the following reply [illegible] the New Mass [illegible] *La Documentation Catholique* [illegible]

[illegible] with the [illegible] W. W. [illegible] *The Detroit News*, June [illegible] 1967

> [illegible] emphasis added.

In [illegible] American [illegible] the United [illegible] of Christian American [illegible] *The Detroit News* obtained the interview with [illegible] from which I have quoted.

[illegible] the Vatican Press Office [illegible]

[illegible]

[illegible] wherever [illegible] every [illegible] and [illegible] [illegible] the [illegible]
Robert M. A. [illegible] Brown [illegible]

[illegible] *perils*.[1]

Dr R. M. A. [illegible] Brown [illegible] the [illegible] *The Observer* [illegible]
behalf by bishops.

[illegible] they were [illegible] the new [illegible] post-
colonial *Consensus*.

1. [illegible] London: Mowbray, 1974), p. 343.
[illegible]
3. *Ibid.*, p. 171.

# Appendix II

## The Fruits of the Liturgical Reforms

[illegible] anniversary of his death.[illegible]

[illegible] exposed for the veneration of the faithful.

The Second Vatican Council was summoned [illegible] and opened by Pope John XXIII [illegible]

[illegible] Pope [illegible] John XXIII [illegible]

We [illegible]

[illegible]

[illegible] you shall know them. Do men gather grapes of [illegible] or figs of [illegible]? Even so every good tree bringeth forth good fruit; and the evil tree [illegible] A good tree cannot bring forth evil fruit, neither can [illegible] tree bring forth good fruit."

[illegible] once more the [illegible] reform has [illegible] followed [illegible] good [illegible]

> The [illegible]
>
> [illegible] *[illegible]*

[illegible] respect [illegible] have [illegible] Christian [illegible] World [illegible] which [illegible] While [illegible] September [illegible] *Herald* it was reported that [illegible]

before [illegible] of Westminster had [illegible] the Catholic [illegible] teaching was ignored.

[illegible]

[illegible] mystery. Emphasis added.)

These [illegible] did [illegible] of instruction.

> A [illegible]
> There is a time for action

As was shown above, the action that follows [illegible]

[illegible] by the Congregation for Divine Worship [illegible] [illegible] possibility of the [illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible] after thirty years [illegible] [illegible] [illegible]

The [illegible] [illegible] [illegible] [illegible] Vatican II.

[illegible] by the Congregation [illegible] Council.

[illegible] [illegible] [illegible] January 2000 [illegible] [illegible] [illegible] growth [illegible] [illegible] [illegible] May [illegible] [illegible] of the Church [illegible] become a Protestant Church without [illegible] [illegible] of Church [illegible] Synod of European Bishops in October 1999 [illegible] [illegible] Sebastian Aguilar [illegible]

4. [illegible]
5. *Le Spectacle du Monde*, January 2000.
6. *Catholic Times*, May 12, 2000.

[illegible] Catholicism.

[illegible] more atheistic than Christians.

The [illegible]

[illegible]

[illegible] Modern [illegible] ideologically corrupt and [illegible] [illegible] [illegible] [illegible] its production.[7]

The Australian Catholic monthly *AD 2000* [illegible] reported a speech made by Professor [illegible] [illegible] of the Australian Catholic University [illegible] October 2002. His audience [illegible] [illegible] [illegible] [illegible] The survey found that most [illegible] [illegible] [illegible] [illegible] Professor McLaughlin [illegible] Catholic school teachers [illegible] [illegible] of the population [illegible]

> The [illegible] [illegible] [illegible] [illegible] [illegible] of teachers [illegible] are indistinguishable from those of the rest of the population.

The professor's own ACU research confirms the [illegible] from

7 *Christian Order* April 1977 p. 205

[illegible] such as the [illegible] Church Life Survey and

**Brother Marcellin Flynn**

> [illegible] researchers [illegible] found that [illegible] per cent of young Catholics abandoned the practice of [illegible] Faith.

The [illegible] by [illegible] and Professor [illegible] of the [illegible] United States. [illegible] FAN [illegible] This book was widely used [illegible]

[illegible] in England and Wales and the [illegible] Third World. [illegible] Vatican [illegible]

[illegible]

[illegible]

## The Incredible Shrinking Church in England and Wales

[illegible]

[illegible] when they [illegible] school.

[illegible]

32,000 a year.

[illegible]

[illegible] end in the bleakest of winters.

## The Incredible Shrinking Church
## In the United States

[illegible]

certainly the most important statistical survey of the Church in the United States since Vatican II: *Index of Leading Catholic Indicators: The Church Since Vatican II* by Kenneth C. Jones.[1] It provides meticulously documented statistics on every aspect of Catholic life [illegible] conversation [illegible] illustrated with graphs which [illegible] of the United States [illegible] Council. With the [illegible] of this book, no rational person could [illegible] [illegible] with [illegible] than [illegible] what we see [illegible] for restoration of Catholic [illegible] [illegible].[2]

Mr. Jones has given me his permission to quote from the [illegible] to the book but before doing so I [illegible] quote from [illegible] the [illegible] the [illegible] Mr. [illegible] reports. A former [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] Mr. Jones's book [illegible] [illegible] the [illegible] [illegible] the [illegible] [illegible] [illegible] of Vatican II. On page 100 of Mr. Jones's book there is a graph [illegible] but the number of [illegible] in the United States [illegible] [illegible] 2000 [illegible] This figure [illegible] [illegible] the graph on page 90 [illegible] United States [illegible] [illegible] the number of [illegible] for the same period [illegible] [illegible] of every major religious order are set out in the book, and [illegible]

[1] [illegible]

[2] [illegible] Press, 2000, p. 1.

would be hard to disagree with Mr Jones that "The [illegible] priests will soon be virtually non-existent [illegible] States." In the introduction to the book he writes:

When [illegible] XXIII opened the Second [illegible] the Church in America was on the [illegible] [illegible] [illegible] in the large [illegible] school.

The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Catholics [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that road.

The [illegible] these words [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Vatican [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Pope John XXIII and [illegible] Pope Paul VI.

[illegible] made [illegible] remarks in [illegible] [illegible] [illegible] [illegible] [illegible] number of priests [illegible] [illegible] Mass [illegible] [illegible] [illegible] is apparent.

[illegible] these statistics [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible]

[illegible]

- **Priests** [illegible] are aged 30 to 34.
- **Ordinations** [illegible] there was a net loss of 810.
- **Priestless parishes** [illegible]
- **Seminarians** [illegible] in 1965, and only 200 in 2002.
- **Sisters** [illegible] teachers.
- **Brothers** [illegible] drop to 3,100 projected for 2020.
- **Religious Orders** [illegible]

[illegible] plus current average ages and trends.

[illegible]

[illegible] States mirrors these statistics.

- **High Schools** [illegible]

[illegible]

- **Parochial Grade Schools** [illegible]

- **Sacramental Life** [illegible]

[illegible] there were 50,000 [illegible]

- **Mass attendance** [illegible] dropped to 25 percent in 2000.

[illegible]

[illegible] 2000 [illegible] of Notre Dame poll [illegible] New York [illegible] Jesus.

[illegible] without [illegible] Faith.

[illegible] and close down schools.

[illegible]

[illegible] in the world [illegible] the Council.

As [illegible] has proved [illegible] [illegible]

This [illegible] a fact [illegible] now [illegible] Church [illegible] Russia [illegible] the stage of starvation [illegible] week after week [illegible] never before [illegible] standard of living.

In [illegible] was [illegible] 1988 [illegible]

> [illegible]

Every [illegible] side of Heaven.*

# Appendix III

## The Right of Any Priest Of the Roman Rite to Offer Mass According to the 1962 Missal

New York [illegible] May [illegible] he stated that the [illegible] [illegible] [illegible] The Latin Mass [illegible] [illegible] October [illegible] 1998 [illegible] [illegible] The [illegible] [illegible] [illegible] Latin Mass.

[illegible] May [illegible] Mass [illegible] St. [illegible] [illegible]

[illegible] Latin Mass [illegible] [illegible]

[illegible]

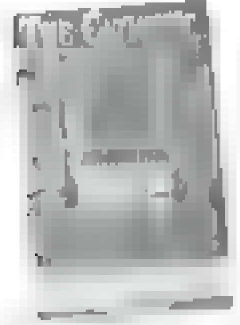
[illegible] the right to choose between [illegible] Masses of 1962 and 1970.

[illegible] the Cardinal stated:

> The [illegible]
>
> [illegible] there is doubt, there is freedom.]

[illegible]

*Also by Michael Davies!!*



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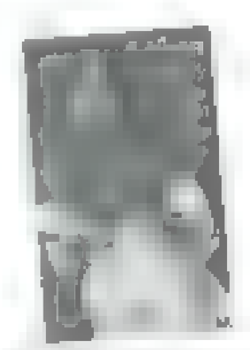

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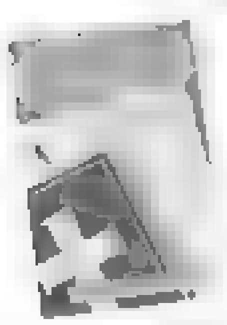

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— Cardinal Ratzinger, 1998 (see p. 37)

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1163 Behind the Lodge Door. *Paul Fisher*

Introduction to the Bible. *Fr. John Laux*

Church History. *Fr. John Laux*

Devotion to the Sacred Heart. *Fr. Jean Croiset*

Golden Arrow. *Sr. Mary of St. Peter*

Holy Man of Tours. *Dorothy Scallan*

Holy Will of God. *Fr. Leo Pyzalski*

Life of St. Francis of Assisi. *St. Bonaventure*

Life of St. Ignatius Loyola. *Fr. Genelli*

Cure of Ars. *Windeatt (Age ...)*

Spiritual Combat. *Dom Lorenzo*

Soul of the Apostolate. *Dom Chautard*

Prices subject to change

[illegible]

Foot of the Cross. *Fr. Faber*

[illegible]

History of Antichrist. *Rev. P. Huchede*

Where We Got the Bible. *Fr. Henry Graham*

[illegible]

Curé D'Ars. *Abbé Francis Trochu*

[illegible]

# Notes

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Among the other works of Michael Davies
are the following:

## BOOKS

Cranmer's Godly Order
Pope John's Council
Pope Paul's New Mass
The Order of Melchisedech—A Defence of the
Catholic Priesthood
Partisans of Error (On Modernism)
Newman Against the Liberals (Sermons of
Cardinal Newman)
A Fireside Chat with Malcolm Muggeridge
The Second Vatican Council and Religious Liberty
I Am With You Always—The Divine Constitution and
Indefectibility of the Church
For Altar and Throne—The Rising in the Vendée
Medjugorje After Fifteen Years
St. John Fisher
Lead, Kindly Light—The Life of John Henry Newman

## BOOKLETS

The Tridentine Mass
The Roman Rite Destroyed (On the ecumenical dimension
of the New Mass)
The New Mass
A Privilege of the Ordained (On Communion in the Hand)
Communion Under Both Kinds—An Ecumenical Surrender
The Goldfish Bowl (On the disintegration of Catholicism
since Vatican II)
St. Athanasius
The Legal Status of the Tridentine Mass
Mass Facing the People
The Liturgical Revolution
The Eternal Sacrifice
The Reign of Christ the King
Liturgical Shipwreck—25 Years of the New Mass
The Catholic Sanctuary and the Second Vatican Council
A Short History of the Roman Mass

# About the Author

THE Welsh-descended Michael Davies (1936-2004) was born and raised in Somerset, England and served as a regular soldier in the Somerset Light Infantry from 1954 through 1960. Events occurring during his service, which brought him to Malaya (West Malaysia), Egypt and Cyprus, influenced his decision to convert to Roman Catholicism in 1956.

After his service, Mr. Davies taught in Catholic schools for thirty years until retiring in 1992. It was during this period that he began writing about Church-related matters. His *Liturgical Revolution* Trilogy first published in the period from 1976 through 1981, established him as a leading writer and expert on the history of the traditional Latin Mass and the liturgical changes that occurred after the Second Vatican Council.

Although most known for his many books, pamphlets and articles on these topics, Mr. Davies also penned a number of acclaimed biographies, including works on Cardinal Newman and St. John Fisher. His knowledge of English Catholic heroes, sixteenth-century England and the great liturgist Adrian Fortescue gave depth to his writings on contemporary topics. By comparing recent events and figures with historical ones, he made abstract arguments concrete and easy to approach by casual readers, without sacrificing the precision and detail necessary for scholarly analysis.

In his later life, Michael Davies was a tireless ambassador for the traditional Latin Mass, and traveled the entire English-speaking world in order to promote it. He was president of the International *Una Voce* Federation, a leading organization dedicated to promoting the traditional Latin Mass, with associations in thirty countries, from 1995 until 2003. As president of *Una Voce*, Mr. Davies regularly visited Rome for discussions with members of the Curia, including a number of very prominent Cardinals. On October 24, 1998, Cardinal Ratzinger, who later became Pope Benedict XVI, spoke to an audience of almost 3,000 traditional Catholics. French, German and English representatives shared the platform with the Cardinal. Michael Davies spoke on behalf of the English-speaking Catholics.

Michael Davies was diagnosed with terminal cancer in 2002, but for him this was "more of an irritation than something to be feared." He passed away after a heart attack on September 25, 2004. Leo Darroch of the Latin Mass Society described Michael Davies as a man of rare qualities with an immense legacy: "He will be recognised as a true son of Holy Mother Church and a giant among men when the Church was in turmoil."